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tions in which astronomers had been called upon to decide between the Ptolemaic judgment and its contradictory, and with real propriety of purpose had been compelled by all the evidence available to make the original judgment and reject its contradictory. According to Dr. MacIntosh's revised definition, such judgment would be *true*. Common sense says it is *not* true, which only goes to prove that common sense is soon or late the fatal foe of the philosopher who is wedded to the realism which common-sense dictates. Certainly the philosopher should always be loyal to the everyday human interests, especially the

religious interest, but he will best serve those interests by seeking, no matter how long the road nor how beset with difficulties, the liberation of the spirit, of which mere common sense is the deadliest foe. The failure of common sense to release the growing spirit is the very *raison d'être* of philosophy. The spiritual life of mankind has been undeniably quickened and enriched by the idealistic movement of the last century. Perhaps the only cure for idealism is a better idealism, the only cure for pragmatism is a further developed pragmatism. Realism, even "critical realism," has put its hand to the plow, but is looking back.

BOOK NOTICES

The Centennial History of the American Bible Society.

Two vols. By Henry Otis Dwight. New York: Macmillan, 1916. Pp. 605. \$2.00.

The American Bible Society has certainly made its centennial an occasion of great publicity. Just how far its great expenditure of money is justified the future alone can show, but in the two volumes in which Mr. Dwight sets forth the history of the society we have a mass of material which is not of general interest. In them there is matter which is of importance for the general history of religion, but it would seem to be the sort of material that the society might very well have abbreviated.

Those, however, who wish to get a detailed knowledge of the work of the society will find the material admirably set forth. As an intimate account of such information as the Bible Society wishes to have generally known, the book is invaluable. The great service of the society justifies this worthy monument to its one hundred years of service.

Theism and Humanism. By A. J. Balfour. New York: Doran, 1915. Pp. 274. \$1.75.

These Gifford lectures of Mr. Balfour were given in 1914 and published in 1915. This fact is in itself a commentary upon British interest. There is probably no country in the world in which a man of the political significance of Mr. Balfour would be expected to publish a volume of serious academic interest in the midst of a great war.

In a certain way this volume is a complement of Mr. Balfour's *Foundations of Belief*. It covers the entire field of the theistic question, but from a point of view and by a method which are by no means hackneyed. After an introduction consisting of two lectures, the volume falls into two parts which deal respectively with the aesthetic and ethical intellectual values, and a third which forms the conclusion. For those who are accustomed to the pragmatic thought of so many American writers, Mr. Balfour's argument will seem a return to an older type of theological thinking. But its course is so cumulative and so generous in its treatment of allied subjects as to make a definite impression upon the reader. Particularly is this true in his treatment of aestheticism. Mr. Balfour argues that aesthetic enjoyment rests upon an implication of personal action, and that therefore the enjoyment of beauty in nature, like the enjoyment of a painting, involves an artist. He treats our beliefs about the world and those about God as interdependent. He urges that the criticism of common knowledge will drive us ultimately to theism, refusing thus to stop short with any agnostic position.

Mr. Balfour disclaims any intention to provide his reader with a philosophical system, but rather to give him a point of view. A system he holds can never become static, but must always be creative. Beliefs he holds must be provisional until full knowledge comes, but the fundamental elements of his beliefs ground themselves ultimately in a personal attitude toward the universe as something absolutely needed for a knowledge of the universe.